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INTERNATIONAL BIBLE STUDY.

June 27, 1886.——„——*Review.*

See last Guardian.

July 4.——„——*John* 9 : 1-17.

AT the close of the 8th ch. we read that the people took up stones to cast at Jesus, and that he, through the midst of them, went out of the temple and so passed by. "And as he passed by, he saw a man blind from his birth." The incident related in ch. 9 is thus seen to be connected with the matter related in the 8th ch. Men might take up stones to throw at him, but could not chill his benevolence. There was a man blind from birth, 20 or 30 years old, and it was not a matter of any concern to any one in Jerusalem whether he had his sight or not; yet the one whom the worshippers of the temple sought to kill, comes to him and gives him sight.

The disciples of Jesus, seeing that his attention was directed to the blind man, and hearing the man say that he had been born blind, said: "Master, who did sin, this man or his parents, that he was born blind?" They took it for granted that the blindness was of the nature of punishment, and two explanations presented themselves: there was the Oriental doctrine of transmigration, by which the sin of a previous birth became the cause; and there was the doctrine that the son suffered for the parent's sin. Jesus sets aside both of these explanations. "That the works of God should be made manifest in him." The blessing of sight had been withheld from the poor man at the beginning, that it might be bestowed through Jesus, and his divinity thus declared.

"I must work the works of him that sent me while it is day: the night cometh when no man can work." The time allotted to the ministry of Jesus was drawing to a close; the bitterness shown by the men of Jerusalem was a token of this. Jesus was in the world to do these beneficent works. "As long as I am in the world I am the light of the world." His claim to be the light of the world needed to be accompanied by such works as giving sight to the blind. Jesus then spat on the ground, softened some clay, put it on the eyes of the blind man and bade him go to a pool called the pool of Siloam and wash his eyes there. The man went. He must have had faith; it was a trial of his faith and he had to tread down doubt every step of the way. But as soon as he had washed, lo! his eyes were opened and the universe of God, never before seen by him, burst on his enraptured sight. As he returned to his house his neighbours were confounded and did not know whether to believe their own eyes or not, until he himself had assured them of his identity. A man called Jesus had put clay on his eyes and sent him to the pool of Siloam, and he had received sight; but he could not tell where this benefactor was.

If asked why Jesus should have employed such a singular method, one reason doubtless was that the man might get his sight where Jesus was not present, that there might be a trial of his faith both before and after his restoration to sight. And the physical miracles wrought by Christ were often typical of the spiritual miracles that were to be wrought under the dispensation of the Spirit, and it is a fact that under the conviction which precedes conversion it often seems to the individual as though the obstacles to salvation were being increased instead of diminished.

"They brought to the Pharisees him that aforetime was blind." These Pharisees were men of position and influence, members of the Sanhedrim or rulers of synagogues, for they had the power of excommunicating. Knowing that there was a good deal of agitation in the community concerning Jesus of Nazareth, the friends of the man who had received sight, thought that this wonderful event should be brought to the notice of the ecclesiastical rulers.

The words and acts of Christ were the means of judging men, as the characters of men were shown by the way in which these words and acts were regarded by them. Wherever this man whom Jesus had recovered from blindness came, there judgment took place; and so wherever the story of it is read to-day. The Pharisees at once laid hold of the fact that the miracle had been wrought on the Sabbath-day to pronounce a sentence of condemnation against Jesus. They professed to be seeking evidence concerning him; evidence is given them that he has powers conspicuously divine, and uses these powers not against his enemies but beneficently, opening the eyes of a poor blind beggar; yet they eagerly lay hold of the fact that the thing was done on Sunday to make it appear that it was a violation of the commandment. The most improbable evidence against him was of more weight than the most powerful evidence in his favour. And there are multitudes to-day who judge Christ after the same fashion, and who little think that they themselves are being tried and judged by the works and words of Christ.

There was, however, a division among the Pharisees. Some said, Jesus was not of God; others said, How can a sinner do such miracles? So they asked the blind man again, What sayest thou of him? They wished to brow-beat him from his confession of Christ; to persuade him that Jesus was not a man whom he could safely follow. The man said boldly, He is a prophet. This was the only view of the matter that he could take. If any thing was a gift of God it must be the faculty of sight bestowed on one who had been blind from birth. No such gift had ever been bestowed by any of these Pharisees, or by any body else in Jerusalem. The prophets of old healed lepers and called down fire from heaven; this Jesus must be a prophet from God, one eminently dear to God.

WEEKLY REVIEW.

—A FRIEND at Kurrachee writes: "Our Y. M. C. Association is plodding on. We have over fifty members and associates, and have secured premises, and trust by the blessing of God that its influence will be felt among young men."

—MR. CHAMBERLAIN believes that the solution of the Irish problem lies in the adoption of the scheme of Imperial federation, a scheme which is now receiving a good deal of attention and is favoured by leading men of both parties. The Home Rule Bill involves the sacrifice of a large portion of Ireland; Ulster must be made low that the South may have the pre-emmience; *i. e.* the loyal and the law-abiding must be sacrificed in order that the disloyal elements in the South may be propitiated. The Protestant feeling of Great Britain revolts at the thought of such injustice. Now the federal principle will allow of the formation of two States in Ireland, each having a government of its own, to legislate in matters that are not imperial, matters of common interest being settled in the Imperial parliament and administered by servants of the Empire. Connected with the Irish Church are 600,000. The Presbyterians of Ulster number 500,000. There are a good many Irish Methodists and other Nonconformists. The Bishop of Derry estimates that there are a half million of Roman Catholics who favour the union. Altogether, a considerable proportion of the five millions composing the population of Ireland are not in favour of Home Rule, are, in fact, very strongly opposed to it. In the American States a constitutional change requires a two-thirds vote of the people. Were Home Rule submitted to a *plebiscitum* in Ireland, it is doubtful if it would be carried. The question is, however, to be settled not at the polls in Ireland, but at the polls in England. The great extension of the Franchise has bonne the English masses to Mr. Gladstone, and it seems likely that they will so respond td his present appeal as to give him a Parliao ment that will vote the Home Rule bill. But it is safest not to prophesy.

—AN esteemed contemporary does not believe that there is a perfect man or woman in the world, or that there ever has been such, except Christ. "A perfect character is one like Christ's and not a whit lower can the standard be for us." "To think for a moment that we have become perfect becomes a fatal hindrance to further growth

from the simple fact that it is utterly false.' We have no objection to these statements if terms be defined so as not to impeach the fact that Christ is a perfect Saviour, able perfectly to save from sin, and that he undertakes to do it. Christ was one who never knew sin; looking back through all his earthly life he could see no trace of it. We have all spent years in sin and our experience in this will always be different from Christ. But Christ comes before us as a perfect Saviour of sinners, able and willing to redeem them from all iniquity, according to their faith. Such promises as these occur. "The Lord thy God will circumcise thy heart and the heart of thy seed, to love the Lord thy God with all thy heart and with all thy soul that thou mayest live." This is the perfection which the Lord requires of his people, and which the Holy omnipotent Spirit will enable them to attain to. As for a perfection in which there is no progress, there is no such thing in the Bible, and no such thing is conceivable in regard to voluntary and moral beings. There is nothing so much wanted in these days as Christians saved from sinning. So long as Christians are found sinning, and excusing themselves on the ground that they cannot help it, the world will not be much impressed with Christ's power to save. But when Christ's prayer for his people is seen fulfilled, "that they may be one in us as thou, Father, art in me and I in thee," then "the world will believe that thou hast sent me."

—THE Maharajah Holkar was born in a humble position. In the absence of an heir, natural or adopted, the British Government chose him when a boy of ten years of age, in 1844, so that he reigned, mediately or immediately, 42 years. His income during all these years has been fifty lakhs a year or about Rs. 14,000 a day. His desire for money appears to have increased as the years went by, and he had mercantile houses carried on with capital supplied by him, the profits accuring to him. He had such a house even in Bombay. It is strange that within three days of the death of Holkar, that of Maharajah Scindhia took place. They were of the same age and their reigns were of the same duration. They passed through the great crisis of the Mutiny, believing that England in the end would be sure to triumph.

—A HINDOO has been fined Rs. 200 by Mr. Dosabhoy Framjee for writing and publishing an obscene Marathi book, in the form of a drama. The book was written for the purpose of discrediting female education by making it appear that it led to immorality. This advocate of orthodoxy and morality had so little sense of the fitness of things as to write a book of portions of which the Magistrate gave this account:—

In the mouth of Dr. Deschant and the girl Sakuntala most obscene and shameless language had been put, which when read by the young and inexperienced of either sex would suggest to their minds thoughts of a most impire and libidinous character and deprave and corrupt those whose minds were open to such immoral influences.

—ANOTHER death is added to "the already long list" of those due to polo. Over against these deaths is the pleasure experienced by those who play the game. This pleasure has been rated very highly to preponderate over the sacrifice of so many lives. We should think that some would be unwilling to purchase their pleasures at this rate.

—AT the recent Annual Conference of the M. E. Church in Italy, Bishop Foss presiding, he divided the field into two districts, Dr. Vernon supervising that of Rome and Rev. Wm. Burt of Brooklyn, that of Milan.

—WE learn from the last Report of the Basel German Evangelical Mission in S. W. India, that Bijapur, a place truly remarkable for the architectural remains that testify to its former grandeur in the days of Mahomedan ascendency, has been taken up by that mission as a new station. The Rev. C. D. Warth was in charge of the station last year, occupying for some time the Begum Roza Mosque. He proceeded to build a Mission-House on a piece of ground in a central position, and is now, we believe, occupying the same. The entire population of the district is 638,473 of whom 67,066 are Mahomedans, or a little more than one-tenth.

—MR. PHAYRE, of whose sad death in Burmah we have made mention, was married to a sister of Mr. Margery, the distinguished traveller, who was killed a few years ago near Bhamo, after having accomplished the transit of China.

—THE death of Dean Russell of Adelaide is mentioned in the last Australian papers. He died May 21st from injuries received the previous evening by slipping on the stairs of the Town-hall gallery. He was held in special honour for his Christian character. A Methodist paper says:—

His activity in doing good, his large-hearted generosity, and his intense earnestness in the cause of honesty, sobriety, and chastity, had their root in his devotion to God.

—THIS Adelaide paper says there has been an attempt made to re-introduce the "Totalizator" there. We knew not that there was such a word in the English language. It appears to refer to a gambling machine. Under its fostering care, we are told, the stakes in one Club alone rose from £1,920 to £8,822. The amount that passed through the machine in two years, in two Clubs, exceeded £200,000. The thing was pronounced illegal and prohibited. The attempt to re-introduce it has been stoutly resisted.

—THE elections for a new Parliament are to begin next Thursday, July 1st.

—WE have now entered the Monsoon season. At the approach of this season every body takes to prophesying, except a few who have been long enough here to learn better. This is the 39th monsoon we have had knowledge of in Bombay, and we venture the remark that every monsoon differs *in some respect or other* from the normal type. The present monsoon has made haste to differentiate itself. We have already received half of the average fall. Twenty-four inches fell in 48 hours last week, and upwards of 30 inches in three days. Many of our principal streets were turned into canals.

—THE *Epiphany* made some remarks lately about the inconsistency of Brahmos in (first) teaching that all religions are about equally right, and (second) that the Brahmo Somaj is the truest revelation of God in the world. The *Indian Messenger* admits that these remarks may apply to the late Chunder Sen's party, but denies their application to Brahmos generally. The *Indian Messenger* says:—

Our position in this respect is substantially the same as that which our contemporary represents as that of the Christian Church. Brahmoism, as we understand it, asserts as boldly as Christianity, "the proposition 'I alone have the highest Truth:' and though it concedes to all religions, even the grossest, that they have, in very different degrees and measures, some feature, some portion of Truth, yet it has no hesitation in pronouncing the second proposition, 'all other religious systems are inadequate.'"

Pilate asks, "What is Truth?" The answer made by Hinduism, Brahmoism according to Mr. Sen, and Brahmoism according to the Sadharan Somaj, is "What I believe." Christians believe that the Truth has its embodiment in Christ, and invite men to give heed to the evidence of this, and when they find it proved, to learn of Christ. There is no greater hindrance in the search for truth, than self-complacency. If any man *lack* wisdom let him ask of God who giveth liberally to those who are conscious of their lack.

—WE have read the following statement of the *Indian Messenger* over and over, and are quite at a loss to know what the meaning of our contemporary is:—

The divinity, at any rate, the super-humanity, and kingship, of Jesus Christ, salvation through his mediation, and eternal damnation for those who do not accept him—these are doctrines which form parts and parcels of real Scriptural Christianity, and those who do not believe these, have, it seems to us, no right to the Christian name. Those Unitarians who do not accept those doctrines, and scarcely any one, it seems, does so, are as much Christians as ourselves.

—THE death of the Rev. Geo. Shirt, of the Church Missionary Society, at Quetta, will be felt as a very great loss not only to the Society, but to the cause of Christ in this land. He was a most devoted and useful and catholic-minded missionary, and our correspondent does not go beyond the truth, we think, in his appreciation of him.

NOTICES OF BOOKS AND REPORTS.

"*Minutes of the S. India Conference.*"—Four months and ten days after the adjournment of Conference we had the pleasure of receiving these Minutes, printed very nicely at the Methodist Publishing House, Calcutta. We have already made mention of the matters that received the principal attention of the Conference at the late (10th) Session. It is probable that the next Session will be the last in which all the districts of the S. I. Conference will be represented in one Annual Conference. With points so distant as Kurrachee and Calcutta, Lahore and Madras, Nagpore and Rangoon, Allahabad and Singapore, it involves too great a surrender of time, strength and money to have all represented in one Annual Conference. At the last Session, a Committee was appointed to draw up a plan for the division of the Conference, to be submitted at the next Session. The debt of the Transit Fund, Rs. 1,410, was assumed by the Conference, and an apportionment made of it to the different districts. The following kind notice appears in the Minutes:

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"On motion of C. P. Hard, it was resolved that we place on record our continued appreciation of the *Bombay Guardian*, and gratefully recognize the good work it is accomplishing among our people and others."

Laus Deo.—The proposal to establish a fully-equipped college for young ladies at Lucknow, in furtherance of which Miss Thoburn is visiting America, received the cordial approval of this Conference. The Minutes are accompanied by the Reports of the Presiding Elders, Reports of Committees, Memoirs, Mr. Rudisill's admirable Sermon on "Our Ministry" preached before Conference, and by Statistics the preparation of which with their multitudinous details probably had something to do with the late appearance of the Minutes. As the Publishing House is yet in its infancy, it will not be taken amiss if we mention that the typographical mistakes in Bro. Rudisill's sermon are exceeding many.

"*Report of Am. Free Baptist Mission in S. Bengal.*" The following extract from this Report will give an idea of the way in which many of the peasantry of this country, not the aboriginal tribes only, are being degraded and ruined by debt.

As the reader probably knows, the Santals are an industrious people, generally farmers, and in former times were the well-to-do class through the jungle country. But on account of their drinking habits, and the coming in and settling among them of the Bengalis, who are a very shrew class in money matters, the Santals have been induced to borrow moneys at enormous interest from their Bengali neighbours, who are always ready to lend; the usual rate of interest on money being 37½ per cent. In a very short time, usually a year or two, the Santal is so deeply in debt, and the Bengali so determined to have the last cent with interest, that he has been obliged to part with his farm and rent at a very much increased price. In this and many other ways the Bengali has become the land-owner and the Santal the renter. I think I do not exaggerate when I say that fully one-half if not three-fourths of the Santals in our field, who formerly were well-to-do, independent farmers and owners of their lands, have become simple renters, and that at a greatly increased rate, in some cases three and four-fold of what they formerly rented at. This change in affairs as you see has been a very fundamental one, and as a natural consequence has greatly impoverished the Santals as a class. Indeed we find their condition so much changed, that as we have before noted, it is with difficulty they can be prevailed upon to allow their children to get any thing like an education; but just as soon as a boy gets to be able to tend cattle, or hold a plough he is set to work to earn something towards the family's support though it be ever so little.

Many pages of this Report are devoted to the account of Woman's Work, which is extensively carried on.

Mary was one of eleven children that formed our first Mission school in Sumbalpur. And when that station was abandoned in 1838 or 39, she with the others came to Balasore. Afterwards she married Silas Curtis, who has for many years been one of our preachers, and few men have found one more truly a helpmeet. In all the varied relations of her life she exhibited in a marked degree the power of the Christian religion. In her church relations, as peace-maker among her neighbours and an example of patience in suffering she will be long remembered. Her loving ministrations were not confined to her own village but all the surrounding Hindu villages knew and loved her as a friend. She was a frequent visitor in their homes and in seasons of trial and suffering they never appealed to her in vain. The influence of her life is still among us and we rejoice in the thought of the rest into which she has entered.

The Midnapore Dispensary has occupied a portion of Dr. Bacheler's time. Some English work is carried on among the baboos.

"*Agriculture;*" an Essay by R. O. D. Asbury, Head Master, Canadian Mission High School, Indore. The habit of giving English names to Christian converts, makes it necessary to observe that this able Lecture is the work of a Native of Jaffna. It is an interesting and valuable Lecture on Agriculture as carried on in India and Ceylon. His remarks have a special application to the south of India. Vernacular quotations in English books should, we think, be printed in the Roman character. The Indian plough, the yoke, the cattle, their food, the soil, its treatment, manures &c., here pass in review; and many instructive comments and suggestions are made on these points. We should like to see the attention of educated Natives more directed to these subjects.

The Bombay Guardian.

SATURDAY, JUNE 26, 1886.

HUXLEY AND EDUCATION.

Every body thinks it a matter of congratulation that so many of the sons and daughters of India are receiving instruction in reading, writing and arithmetic, in geography, history, astronomy, literature, logic, mathematics, in arts and sciences, in a word, that a proportion so much larger than formerly should be enjoying in a degree so much greater the advantages of education. The system of public instruction has wrought a greater change in India than even the system of railways; but in fact the two systems have acted conjointly; the railways furnish means of facile communication between the different provinces and capitals of this great country, and the education imparted has enabled the Bengallee, Marathi, Tamulian, Punjaubi and Hindusthani, to converse together by that *lingua franca*, the English tongue; not only so, but to claim equal civic rights with the people of England, and agitate for direct representation in the British Parliament. The international walls reared by Hinduism to keep out the cursed people who belonged not to that system have been effectually broken down and a kinder Providence has established fellowship among the nations of the earth, so that all have a share in the blessings of each.

Shall we not then rejoice in the desire for instruction so rapidly pervading the community, and in the arrangements made on such a goodly scale for the communication of this instruction? It is a good thing, but it is not an unmixed good. The education given by the Department of Public Instruction, is not what it should be. Something is very carefully excluded from it and this something is unhappily vital to it and cannot be omitted without peril. One of the wisest men of antiquity said, The fear of the Lord is the beginning of wisdo m and one whom many regard as eminently wise among moderns, Huxley, has given expression to the following sentiments, to which we particularly invite the attention of our readers:—

"I have always," says Professor Huxley, "been strongly in favour of secular education, in the sense of education without theology; but I must confess I have been no less seriously perplexed to know by what practical measures the religious feeling, which is the essential basis of conduct, was to be kept up, in the present utterly chaotic state of opinion on these matters, without the use of the Bible. The pagan moralists lack life and colour, and even the noble Stoic, Marcus Antoninus, is too high and refined for an ordinary child. Take the Bible as a whole; make the severest deductions which fair criticism can dictate for shortcomings and positive errors; eliminate, as a sensible lay teacher would do, if left to himself, all that it is not desirable for children to occupy themselves with; and *there still remains in this old literature a vast residuum of moral beauty and grandeur.* And then consider the great historical fact that, for three centuries, this book has been woven into the life of all that is best and noblest in English history; that it has become the national epic of Britain, and is familiar to noble and simple, from John o'Groat's house to Land's End, as Dante and Tasso were once to the Italians; that it is written in the noblest and purest English, and abounds in exquisite beauties of a merely literary form; and, finally, that it forbids the veriest hind who never left his village to be ignorant of the existence of other countries and other civilizations, and of a great past, stretching back to the furthest limits of the oldest nations in the world. *By the study of what other book could children be so much humanized and made to feel that each figure in that vast historical procession fills, like themselves, but a momentary space in the interval between two eternities; and earns the blessings or the curses of all time, according to its effort to do good and hate evil, even as they also are earning their payment for their work?*

This judgment ought to have weight with the educated men of this country. Huxley is acknowledged as one of the advanced thinkers of the day; he does not believe in the Bible, or any other book, as a revelation; he is not pleading for any faith. If there is any other mode of meeting the need of moral instruction, apart from the Bible, he ought to be acquainted with it; but he knows not of any. He is perfectly aware that books of moral instruction can be prepared; he knows that the Emperor Marcus Antoninus fought Christianity with two weapons, one the axe of persecution with which he decimated the churches because the Christians would not worship the gods of Olympus, and the other a moral class-book, a collection of moral precepts, stolen or altered from the Gospel, which was to educate men morally. He is greatly lauded for his wisdom but he very stupidly overlooked one thing that ought to be patent to every body, that men already know more of duty than they practice, and that it is not enlightenment concerning obligation that they need, so much as *a disposition to do* the right thing. The distinction of the Bible is not that it sets forth a higher and better standard of conduct: it does that, but if it only did that, the effect would simply be to burden still more those who are already weak enough; the Bible makes known a Saviour who imparts to the sinner His own righteousness, reconciles him to God, fills him with love, and gives him a heart to do

what is pleasing to God. The gospel does not come to the sinner with demands, but with offers, and what it offers new creates the heart. "The grace of God that bringeth salvation hath appeared to all, teaching us that denying ungodliness and wordly lusts, we should live soberly, righteously and godly in this present world." "My grace is sufficient for thee." Grace comes first; and it is grace, the love of God realized, that constrains us to walk uprightly.

Now who wrote the Bible? A great many different men, of very different grades of culture, living in different ages; most of them prophets whose office it was to denounce the sins of their contemporaries; how happens it that this collection of writings, the contribution of 2,000 years, should have a remarkable unity, and be, in this 19th century, above any other book ever written, fitted to educate men morally and spiritually, and that, without this book, it becomes a serious question whether the education imparted does not tend as much to evil as to good? We pause for a reply and so does science as represented by one of her most distinguished sons.

We cannot withhold from our readers (though many of them may have already read them) the remainder of Professor Huxley's remarks on this subject:—

"And if Bible reading is not accompanied by constraint and solemnity, as if it were a sacramental operation, I do not believe there is anything in which children take more pleasure. *At least I know that some of the pleasantest recollections of my childhood are connected with the voluntary study of an ancient Bible which belonged to my grandfather.* There were splendid pictures in it, to be sure; but I recollect little or nothing about them, save a portait of the high priest in his vestments. *What comes vividly back on my mind are remembrances of my delight in the histories of Joseph and of David; and my keen appreciation of the chivalrous kindness of Abraham in his dealings with Lot.* Like a sudden flash there returns back upon me my utter scorn of the petti-fogging meanness of Jacob, and my sympathetic grief over the heart-breaking lamentation of the cheated Esau, "Hast thou not a blessing for me also, O my father?" And I see, as in cloud, pictures of the grand phantasmagoria of the Book of Revelations.

"I enumerate, as they issue, the childish impressions which come crowding out of the pigeon-holes in my brain, in which they have lain almost undisturbed for forty years. *I prize them as an evidence that a child of five or six years old, left to his own devices, may be deeply interested in the Bible, and draw sound moral sustenance from it.*"

In these striking remarks of Professor Huxley we have an illustration of the way in which Marcus Aurelius, Emerson, Carlyle and so many others have been unconsciously influenced and in a measure moulded by the very book which in maturer years they have, through pride of intellect, disparaged.

WHERE ARE THE WATCHMEN?

The prophets of the Old Testament are historical persons. We know when they lived, how they lived, with whom they lived. We know their character. They give us a full insight to the feelings that swayed them. One thing particularly characterizes them, and that is their devotion to their country as a country favoured with the revelation of the will of God. It was not what we call love of country, but rather a profound feeling of the honour bestowed on the Jewish people by God's choice of them to know his will and observe it. They knew that it was not on account of any national superiority that God had chosen the Jews to be his people, but rather to body forth for the apprehension of all nations the will of God. and so reveal his power and majesty as to impress surrounding nations with the folly of worshipping idols. They were intensely solicitous that the beneficent purposes of God should be remembered and followed, and they keenly felt the folly and sinfulness of disloyalty to the Most High. Themselves knowing by happy experience the power of God to bless and satisfy the heart of man, they were very anxious that all should become aware of this. The promises and prophecies which they were inspired to utter, greatly exalted their conceptions of the glory that would accrue to their fellow-countrymen, when these should be walking with God. Their aspirations were for the fulfilment of these promises, the realization of that glory; all personal ends were merged in these desires; and they remonstrated bitterly with the people for hindering the consummation of the gracious purposes of God by disobedience and unbelief and conformity to the heathenish ways of their neighbours.

Take as an illustration of this matter, the 62nd chapter of Isaiah.

"For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth: and the Gentiles shall see thy righteousness and all kings thy glory; and thou shalt be called by a new name, which the mouth of the Lord shall name. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God."

"Zion" represented the nation as governed and protected by God; it was the expression of the theocracy; and the prophet's soul goes out in ardent desire that the proposals of God may be realized and his glory revealed in the Jewish people, through their faith and obedience; and under the constraining influence of this dominant desire he determines to give himself to prayer. But the spirit of prophecy glances down the ages, and sees in the far future a people at length brought to prize above all things the promises of God, and the resolutions of the prophet declare their resolutions and aspirations. The Jews, throughout their history, failed to appreciate and appropriate the glory of the Kingdom that was offered them, clinging to their own inferior and spurious conceptions of a Jewish kingdom of heaven, and even when the Messiah came they saw in him no beauty that they should desire him. But the spirit of prophecy, tracing the way of God in coming ages, does not follow the line of natural descent from Abraham, but the line pursued by Abraham's faith, and passes easily from the Mosaic Dispensation into the world-wide sphere of the New Dispensation. And it is for believers of the present day to make these words of Isaiah, and the Spirit that dwells in them, their own, and recognize it as their vocation to plead with God for Zion's sake, and give him no rest until her righteousness go forth as brightness, and her salvation as a lamp that burneth, until the presence of God in her is so gloriously revealed that the nations of the earth will be compelled to see it, and the kings of the earth lose all thoughts of their own greatness and might in the perception of that overwhelming glory.

Believers need the faith which the prophet expresses, the faith which apprehends as a reality and certainty the fulfilment of God's promises. They need to have that single-eyed desire for the prosperity of Zion, in which their own personal advantage or honour or comfort counts for nothing in comparison with the glory, honour and power of the Church of Christ. They need to believe that all things are possible to those who come to God in the name of Christ. They need to feel that the highest service that they can render their fellow-men is in waiting upon God with invincible persistency, taking the shield of faith wherewith to quench all the fiery darts of the wicked one. Who is he that overcometh the world but he that believeth that Jesus is the Son of God, and that therefore prayer offered in his name must prevail?

There is a great deal of blessed activity in the world at the present day, but the world is far from being overcome, far even from apprehending it as a possibility. What if there were among as a number of suppliants like those whose aspirations come before us in such utterances as these? "Pray for the peace of Jerusalem: they shall prosper that love thee. If I forget thee, oh Jerusalem, let my right hand forget her cunning; if I prefer not Jerusalem above my chief joy." "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." "I have set watchmen upon thy walls, O Jerusalem, that shall never hold their peace, day nor night; ye that are the Lord's remembrancers, take ye no rest and give him no rest, until he establish and make Jerusalem a praise in the earth."

CHURCH DEDICATION.

To a spectator in the vicinity of the newly-built Methodist Church on East Street, Poona, it became evident as early as Thursday, 17th inst., that some special interest was attracting people thither, and that some important event was about to occur. The arrival on Thursday, Friday and Saturday, of the head of the Methodist Zenana Mission and three Methodist preachers from Bombay shewed that the interest attaching to the coming event extended beyond Poona itself. In fact the dedication of a church to the service of God, is of interest not only to the whole denomination to which the church belongs, but to all true Christians, and this general interest was certainly manifested in *this* dedication which took place at 7 o'clock on Saturday evening.

The native workmen as usual had left as much work as possible to do in the last two days, and it rained the whole day on Friday, so but little work could be done, and when the Presiding Elder arrived Friday evening he expressed a fear that the building would not be ready for dedication at the appointed time, but the close attention of Mr. Blackstock caused the pace of the coolies to hasten, and brought everything to order and readiness a few hours before the time.

The building certainly exceeds the expectation of many who watched it in course of erection with rather a nervous interest. It is built in the compound of the parsonage, and attached

to the parsonage at one corner so that the whole forms an L—shaped building. One room had to be cut off from the parsonage to provide space enough for the church, but this was more than compensated for by the church vestry which serves as a pastor's study, and opens into the parsonage as well as into the church. The parsonage was extended in the opposite direction from the church so that instead of suffering any reduction in size it now affords more room than it did before it was altered. The church is a simple, plain, structure of brick walls only five inches thick supported by iron columns and trusses, with gabled roof of the latest improved Basel Mission tiles. The clear space inside is 35 feet by 65 feet and affords accommodation for a closely seated congregation of 350. I am told by those who have spoken in it that its acoustic properties are perfect. The Poona Methodists may well feel a thorough satisfaction in the success of their attempt to build a church suitable to the work in every respect.

The house being well filled, the dedication service was conducted by the Presiding Elder of the Bombay district who delivered an appropriate sermon based upon Titus 2:11-14. The opening prayer was offered by the Rev. J. S. Beaumont of the Free Church, and Scripture lessons were read by the Rev. J. Small, (Free Church), and the Rev. Mr. Hormusjee of the Baptist Church. After the sermon the treasurer made a statement of the finances by which we learned that the whole cost of the church including the additions to the parsonage was Rs. 5,716, of which Rs. 2,500 had been raised by loan. We afterwards learned that Rs. 1,500 was already promised and the collection that evening was Rs. 200 so that if all promised money comes in there will remain to be raised only Rs. 800. Mr. S. Smith gave a very interesting address in which he gave some account of the growth of Methodism, shewed its present magnitude, and concluded therefrom that it was not merely an upstart of yesterday and likely to vanish to-morrow, but that it contained the elements of permanency and might be considered a reliable body to carry forward the work of the Lord.

Thanks were publicly given to the persons who had shewn practical interest in the erection of the church :—

The Rev. Mr. Blackstock had conceived the idea, inaugurated the movement, and foregoing his own studies and comfort had given his unremitting services in overseeing the work ever since last November. Co-operating with him in this work was Dr. A. S. Hanson who spent much of his time here. No doubt the high perfection of the work is due almost wholly to the untiring vigilance of these two men. No little assistance was realized also by the kindness of R. Livingstone, Esq., Executive Engineer of Irrigation, who gave the tackling for raising the heavy iron trusses to their places, and further placed at the disposal of the workmen his whole supply of appliances that would be useful in the work. The Executive Engineer of Poona and Kirkee was equally liberal in his offers of help. A very appreciable saving was also effected by the voluntary services of Mr. J. Head of the British India Dockyard of Mazagon. He procured and despatched the iron columns and trusses, and the doors and windows with their frames. The whole saving on these materials was found to be at least Rs. 700. The Poona people were desirous of having Mr. Head present at the dedication, but he seems to have been unable to get here.

The Rev. C. R Thoburn of the Fort, Bombay, preached in the new church on Sunday evening, which was the beginning of a series of special services to be held by him during the week. Very encouraging indications of interest were manifested on Monday and Tuesday evenings.

IRA A. RICHARDS.

Poona, 23rd June, 1886.

[Letters intended for the *Bombay Guardian* should in all cases be authenticated.]

CORRESPONDENCE.

To the Editor of the "Bombay Guardian."

DEAR SIR,—I have perused the admirable Conference sermon of Rev. A. W. Rudisill with almost as much pleasure as the delivery of it afforded last January. The subject, "Our Ministry," is one of very great importance, and the preacher's treatment thereof is unique and exceedingly suggestive. No one can read the sermon without being both spiritually and intellectually profited. It ought to have a wider reading than publication in the *Minutes* is likely to secure for it.

Perhaps the least satisfactory part of Bro. Rudisill's discourse is that which treats of the "gift of healing" p. 55. He very properly warns us against over-valuing the "gift," but it seems to the writer that he is needlessly anxious to subordinate it as an auxiliary to "our ministry" of the present day. Indeed, his object would appear to be to discourage us all from having anything to do with it; and so he has surrounded it with formidable *chevaux de frize* of doubts and warnings, lest any should rashly venture to dabble with it.

The Church is already timid enough in this direction, and God's people need to have their faith stimulated and encouraged rather than discouraged and repressed. Believing that we shall see, even in this generation, "gifts of healing" widely conferred on Christian believers, and cherishing the conviction that "workings of miracles" will find a place once more among the "diversities of gifts" with which the risen Lord designed to perpetually endow his Church; it seems to me to be a matter of regret that any obstacle whatever should be placed in the way of a revival of faith in regard to these points.

Granted that multitudes of Jews failed to apprehend the true significance of our Lord's miracles, and followed him, not because of the signs *(semeia)*, but because of the loaves and fishes; it is nevertheless undeniable that multitudes were gathered into the apostolic Church as the direct result, under the enlightening and molding influences of the Holy Spirit, of miracles of healing etc., wrought by God's servants. And so, we say, it ought to be now, were the will of God understood and accepted as it should be by the Church.

MATHETES.

SIR,—The Divinely taught truth "none of us liveth to himself, and no man dieth unto himself," is usually obscured by the rush of every day business life and thought, but once in every little while we are very solemnly brought by God's providence face to face with the great fact that we wield an influence, and that we are, consciously or otherwise, by every motive that actuates us, by the words we speak, and by the thoughts we cherish, thoughts that generally find expression in action, powerfully affecting others for good or evil.

We may *directly* impress only that sub-division of our own social stratum with which we immediately come into contact, but through these we reach others and so the work goes on and shall continue to go on until "time shall be no more." Perhaps this is the bitterest thought connected with even *forgiven* sin! Pilate said, "What I have written I have written" as though he had said it must remain, it cannot be altered, and of our actions too it may be said that they possess a kind of immortality and live on long after us in their influence upon others. The writer remembers hearing some one compare the sinful lives of some to the spider leaving in the carcases of flies with which its home is strewn, evidence of its loathsome life, while the lives of other some might appropriately be compared to the beautiful shroud which the silk-worm weaves for itself; and so the dead holy and unholy, still seem to speak to us that remain, still seem to be busily engaged in the work of moulding and influencing character.

"Lives of great men all remind us,
We can make our lives sublime
And ~~when dying~~ leave behind us
Footprints in the sands of time."

These thoughts have been called forth by the removal from our midst of one whose life was truly made beautiful by the possession in large measure of the spirit of the Lord Jesus Christ. One whom the Church could ill spare and whose removal in the very midst of Christian activity and from the very forefront of the battle would be, as such cases always are, a puzzle and a perplexity, were it not that faith in the rectitude of His procedure, who is the Judge of all the earth, is content to wait for a solution until that promised day of which God has said "The things ye know not now ye shall know hereafter." In the meanwhile may we not see this explanation even here and now, that the removal from our midst of a great and good man is calculated to awaken men from their lethargy and bring home to them thoughts upon their life work and influence kindled to those with which we commenced this notice..

And truly a "prince and a great man has fallen this day in Israel." The writer never had the privilege of meeting the Rev. Geo. Shirt, C. M. S., of whose death this morning at Quetta, we here at Sukkur were informed by telegraph, but though the writer never *saw* Mr. Shirt, yet through the influence of his holy, consecrated, active, self denying life Mr. Shirt has become known to him.

It is the privilege of the writer to itinerate constantly as an evangelist over some 500 miles of railway between Mooltan and Kadkam and on the Sind Pishin line as far as Nari, and all over this tract of country the name of Geo. Shirt is like the rich aroma of Mary's precious spikenard. Men of all shades of thought, earnest or careless, agree that the name of Geo. Shirt is synonymous with the noblest type of Christian manliness and the most unselfish Christian labour.

A man of rare ability as a scholar and a preacher, he would have shone brightly in some more prominent sphere, but not coveting worldly distinction he lived "as seeing Him who is invisible" and burned only to secure "the notice of His eye;" hence it was that he was content for years to be buried in this obscure region and to live in this trying climate labouring earnestly not only as a missionary, but seizing every opportunity to remove, by leading them to Christ, those greatest stumbling blocks to aggressive work among the heathen, the unconverted nominal Christians whose name is legion in this land. And so it was most common to find this accomplished gentleman and scholar labouring with twos and threes of the railway community in direct searching personal appeal at little obscure railway stations along the whole line.

His fearlessness as a champion of the cross is well-known and doubtless influenced his Bishop in recently selecting him for work among the wild Mahomedan hordes of the frontier.

His tact, patience and gentleness were recognized by the heathen; and his ability as an instructor and guide of younger missionaries has often been a subject of grateful acknowledgment. Mr. Shirt leaves a widow and eight children at home. We are sure that the God of all peace and comfort will abundantly answer the earnest prayers of his people that these may not only be supported in their heavy bereavement, but, taught by divine grace, and recognizing the elements of rejoicing there are in the precious legacy of his holy, useful and honoured life, may be able to say with more than resignation, even with hearts and wills leaping forth to meet the Divine will, "Blessed are the dead that die in the Lord."

The decease of Mr. Shirt is a very heavy bereavement to the Church of which he was a Minister: not many are fittted for the arduous duties he so well performed. This frontier work, in the van of the battle so to speak, calls for men of more than ordinary gifts and for more than a common measure of the mind of Christ, and for a large degree of conformity to the image of him "who though he was rich for our sakes became poor."

But the work is the Lord's and He will hear his people as they pray "to the great Lord of the harvest to send forth" men who can fill the places of those fallen in battle, men who shall prove to be the hiding of His own omnipotent power.

16th May, 1886. J. SHAW,
Sukkur, Sindh.

Woman's Dress.

SIR,—I was converted in 1876 and in '79 was led by God to give up the wearing of jewellery: no one had spoken to me on the subject. God dealt with me Himself and taught me in '81 at some meetings for consecration held by the Salvation Army for believers. I was led to give up all *very* fashionable dressing and to dress "quietly in the fashion" and inexpensively.

In '84 some revival meetings were held in the station where I was, and the preacher dwelt on 1. Pet. iii. 2, how the Christian woman's apparel must only be that which is put on for personal decency and well-being; nothing must be put on for "putting on of apparel" sake; every article so put on was dressing contrary to God's orders on the subject. I was much blessed at these meetings but did not feel personally concerned. For had not gold and feathers and expensive dressing been laid aside years ago? Was I not at that time *quietly* dressed in the fashion? I did not know all God was going to teach me.

The following Sunday I got up full of zeal for God determining by God's grace to have a good time with my girls in the Sunday-school at 8 a. m. in pressing on them the necessity of non-conformity to any of the world's ways, coming out boldly for Jesus in every thing.

Taking my dress from the peg it flashed across my mind the "teacher whose dress conforms to the world's fashions cannot influence the pupils against conformity." The time was getting near for Sunday-school; what was to be done? The Lord shewed me. I cut the lace and ribbon-bows off my dress, took out the back steels. It was all I could do in so short a notice. But I felt deeply that the dress I could not teach in I ought not to wear. I determined before I went to school that morning, I would give up all "conformity to fashion," God helping me. This determination was not come to without a struggle; the Devil was not silent with his suggestions. "How ugly and peculiar you will look" &c., &c., and capped them all by reminding me how the little daughter in England would stare, when after years of separation a plainly dressed "quite different to other people" person met her as *her* mother. By God's grace the victory was won! That week I got rid of my "*quietly* made-in-the-fashion" garments and set to work to make a plain dress. It was not an easy task; for there must be no frills, no flouncings, no plaitings, no puffings, no steels, no ribbons, no lace. But God helps those who wish to obey Him.

I am naturally very fond of dress; and like most women like to look my best. But God's grace is a wonderful thing; it makes one love to do what naturally would be hateful but for His power.

My one desire is to walk in accordance with His word, and I feel sure if any child of God will take this matter of dress to Him in prayer, she will be shewn God's will in the matter and have grace given to act up to it.

Who teaches like Him?

A PLAIN DRESSER.

SEASONS OF REFRESHING IN OOTACAMUND.

SIR,—As it may cheer and encourage others to know that those who "wait upon the Lord *shall* renew their strength," now, as of old, it may be well to tell the readers of the *Guardian* what we have of late experienced of our Father's *special* love and goodness in this place, when "with one accord" we met to wait and pray for the blessing.

As soon as it was resolved to have "special evangelistic services" and to send for our good brother, Mr. Row, of Coonoor, to help us in a work for which he is especially gifted by God, we resolved to go to the throne of God and get ourselves the baptism of His Holy Spirit before we would meet the people for whose more special benefit we proposed meeting together.

After a season of united and earnest prayer, and the arrival of Mr. Row, we met in the Baptist Mission Hall, as had been advertized throughout the settlement. The first evening we had not as many present as we had hoped. The second evening also was not well attended either, as there was a popular wedding on in the place. Yet we all felt that it was good to be present before the Lord, who gave us all evident tokens of His loving presence. On these two evenings the addresses were directed more specially to the *Lord's people* who here as well as elsewhere sadly need a vigorous raising up to a due sense of their high and holy calling as children of God.

First of all a deep spirit of confession of sin and a sense of our many shortcomings as God's people, was pressed home to the hearts of those present. For we felt that in order to get nearer to God and greater things from Him, for ourselves and others, we must be fully conscious of our own utter unworthiness and humble ourselves in the very dust before Him whose grace and love we had not used as we should have done. And I think many of us felt how very unworthy we were to get any further favour, and yet we trusted in and pleaded for the pardoning love of our gracious Father.

The second evening was spent chiefly in showing the necessity of *real* conversion and of a *living* religion in order to be happy ourselves, and of use in bringing others to the Lord. It was shewn that the so called "religion" of the mass of Christians was but an outward form and an empty shell, which is of no use to themselves or to others, but rather "a snare" to them and an "offence" to others. It was shewn that conversions were most of all needed *in the Church*, and that while those who professed to be the Lord's had not the *spirit* of the Master nor the *power* of godliness there was but faint hope to see others flocking to Zion as doves to their windows. These searching addresses touched many hearts grown cold, and the fire began to burn.

On the third night we had a full house and it was evidence that the Lord's power to heal was present. The "dry bones" began to move in the valley, and though as yet they were not clothed with flesh, yet it was clear that the prophesying to them had not been in vain, and that the word of God was taking a hold upon the souls of sinners. This meeting was protracted far beyond the usual hour and yet no one seemed to wish to leave—but as yet no *decided* stand was made for the Saviour. The next service did not seem to be as powerful in its effects, but those who *waited* on the Lord felt that a shower was at hand.

On the Saturday afternoon there was a special service for the *young* and after a few short and telling addresses, an invitation was given to any who wished to give their hearts to Jesus to come forward to be prayed for. On the little lambs came one by one until we had as many as 39 on their knees in tears asking "gentle Jesus" to save them.

This was a most touching scene and there were few if any dry faces in the place.

The dear little ones (with half-a-dozen older children) were tenderly spoken to and prayed for by a number of friends present, a few simple verses were sung while we all knelt at the footstool of our Father. Surely the "Son of man," and the holy angels must have rejoiced to see the dear lambs bleating in the language of prayer to the good Shepherd. It was a sight not to be forgotten in haste, and with joy unspeakable we reluctantly closed this delightful meeting with the little ones brought to Jesus.

The evening service was for adults and though there was power present and pleasure too, yet no special indication was given of anxious desire for salvation.

Sunday night came when Mr. Row spoke most earnestly and solemnly on "the great white throne," and the books that were opened, and all who would then have to stand before the judgment seat of Christ &c. Then a powerful appeal was made to decide *then* and *there* for the Saviour, when on an invitation given 18 adults came forward to signify their desire to be saved, and to be prayed for. Oh! it was a glorious sight and one loved to be there. One of those who came forward was the son of the good man who preached Christ among these hills 30 years ago and who baptized a number of believers in our charming lake here, some 27 years since. He saw his grown-up daughter in the centre of the Mission House, and went to ask her if she also would not now close in with the Saviour. She came up in tears of penitence and joy. There was another dear father who knelt down by the side of two of his daughters calling for mercy. He saw another daughter who had not come forward and he went to her to try and get her also to decide. It was passing sweet to see them both come up and again kneel down with the others to renew earnest prayer to the throne, as well as to praise the Lord for His great goodness. A number of short and earnest prayers were offered for these dear seekers and we all felt that it was *good* to be there. In short we hardly knew how to leave the place, and the service extended to about two hours or more. On Monday afternoon we had a second children's meeting when some sixty little ones came, out of which fifty expressed a desire to be the Lord's and were again admonished and prayed for.

Monday night a few more adults indicated a desire to go with us Zionwards, and though the special services for speaking to sinners and to saints too, are now over, yet a few of us keep on the *daily prayer* meeting and we look forward for still *greater* proofs of the power of God to save than that already given, and to Him be all the glory.

Ootacamund, June 17th, 1886. THOMAS EVANS.

SIR,—After waiting a long while I have at last received a copy of the Minutes of the South India Conference, some parts of which are utterly unintelligible, particularly to those who were not present at the sessions of the Conference. For instance, on the 5th page it is said: "It was resolved that we accept the $10,000 appropriated by the General Missionary Committee for Native work, under the limitations mentioned in Dr. Reid's letter to the Rev. J. S. Stone, dated November 13th, 1885." But the Minutes of the Conference do not say a word as to what those limitations spoken of in Dr. Reid's letter are. Not knowing the contents of Dr. Reid's letter many of the members of the Methodist Church are labouring under the mistaken idea that taking these $10,000 from America entirely relieves the English churches in India from all responsibility in supporting the Native work, and some of the churches are withdrawing their support, others are reducing it; so, will you

kindly publish Dr. Reid's letter to Dr. Stone and rectify the mistake?

Yours obediently,
J. P. MEIK.

146, Dhurrumtollah St., Calcutta.
21st June, 1886.

NOTICES.

BAPTIST CHURCH, BELLASIS ROAD.
(Opposite the Byculla Club.)
Pastor—Rev. William Bell, M. A.
Sunday Services at 8 A. M. and 6. P. M.

FREE CHURCH.—ESPLANADE.
Pastor—The Rev. John Forgan.
Sunday Service at 6 P. M.

METHODIST E. CHURCH, Grant Road. Rev. J. S. Stone, M. D., pastor. Services: Sundays, 11 a m. and 6 p. m. Prayer-meeting Wednesday, 7-45 p. m. Sunday-school, 9-30 a. m.

MAZAGON M. E. CHURCH.—Rev. Ira A. Richards, Pastor. Church services.—Sundays 11 a. m. and 6 p. m. Prayer-meeting, Wednesday, 7-30 p. m. Sunday-school, 9-30 a. m.

APOLLO ST., FORT.—Rev. C. R. Thoburn, Pastor. Sunday services: 11 a. m. and 6 p. m. Sunday-school, 9-30 a. m. Prayer-meeting, Tuesday, 8 p. m.

VERNACULAR SERVICES at Grant Road Church, 7-30 a. m. and 4 p. m. Sunday-school, 3 p. m. At Marine St. Hall, 3-30 p. m.

WE have much pleasure in acknowledging from J. T. T., Trevandrum, for the M. E. Church Aid Society, for May, Rs. 20; for June, Rs. 20.

Epitome of News.

SATURDAY, JUNE 19.

—*Times of India:* To-morrow, the 20th June, her Majesty Queen Victoria will enter upon her Jubilee year as a sovereign. Few reigns recorded in the history of England have been so long, and none so prosperous. Only twice has this duration been exceeded by previous reigns, those of George the Third (fifty-nine years) and Henry the Third (fifty-six years,) and only once equalled, that of Edward the Third. The British sovereigns of the House of Hanover have been distinguished above all others for their longevity, for their average age down to the death of William IV. was seventy-three. The stability which a long reign gives to the institutions of the country may be one of the chief factors in the remarkable progress achieved by Great Britain during the present dynasty.

—A Hindoo whose wife had leprosy murdered her and has been sentenced to be hung.

—Noticing the retirement of Archdeacon Stead, the *Bombay Gazette* says: The Venerable Archdeacon Stead had passed a long and varied career in this Presidency, beginning it at Kurrachee in 1862, serving in turn at Sholapur, Belgaum, Poona, and Bombay, and in the capacity of Archdeacon and Commissary holding charge of the Diocese in 1878 and in 1884. He has left behind him a reputation for kindliness, for zeal in every good work that came in his way, and for the best characteristics of a courteous Christian gentleman. It was through physical disability alone that he failed of success as a preacher, for he is a singularly accurate and graceful classical scholar, and a man of wide reading and fine literary sensibilities. His theological attainments, too, are marked. Attentive observers of the matter of his sermons, which was always good, have credited him with having dipped pretty deeply into the writings of the Tubingen school, and though perhaps he never fell largely under their influence he may still be most accurately classed with the less liberalizing of the Broad Church clergy of his day.

MONDAY, JUNE 21.

—*Indian Witness:* At the monthly meeting of the Calcutta Missionary Conference last Monday, Mr. Payne introduced the subject of the evening—"The Kingdom of Christ." The discussion took a most fortunate and profitable lead. From mooted interpretations of prophecies, new and old, and from suggestive and favourite *pre*-and *post*-millennial views, the Conference seized upon the spiritual idea of His Kingdom, which "is fixed within," a present experience realizable by faith. It was good to be there, and more than one felt the blessedness of the Master's promise—"Fear not, little flock, for it is your Father's good pleasure to give you the Kingdom." The discussion revealed one very encouraging fact, and that was the unanimity of the Conference. Although representative of all creeds, it was creedless when personal religion was the word on every tongue. The "one accord" of the day of Pentecost can be easily illustrated in any modern gathering of Christians. The differences of churches are growing to be less and less distinctions.

The session of the ladies' prayer meeting, in connection with the Conference was one of special interest and blessing. It was conducted by Mrs. K. S. Macdonald, who, in a few well-chosen words, introduced as a special subject for consideration that cause which wages its wars under the banner of the White Cross. Very earnest and heart-felt were the further remarks by the leader on behalf of this work in India and in Calcutta. Other cities are shuddering still at the recent revelations concerning this monster vice in their midst, and yet a worse condition can scarcely be imagined than exists in our own city. It was advised, therefore, that if nothing more immediate could be done, those present might faithfully inform themselves on the subject, meantime praying God that the way might be speedily opened up for some practical proceedings.

TUESDAY, JUNE 22.

—Sir Loper Lethbridge, C. I. E., is opposed in his candidature for North Kensington by Mr. E. Routledge, a Liberal, and formerly editor of the *Friend of India*.

—The Rev. N. Foster, rector of St. Mary's, Belfast, in a letter to the *Belfast News Letter*, states that a clergyman of the Church of Ireland, in a south-western county, a couple of months age fell under the ire of the local National League, chiefly for interposing to shelter two Protestant parishioners who had come under its ban. At once he found it impossible to obtain anywhere round the simplest necessaries of life, and all his supplies had to be procured from a distance of over sixty miles. His messengers were watched, and their steps were dogged wherever they went. A little later this clergyman's wife fell ill and died. During her last days her husband could not get for love or money in the neighbouring town a single pound of beef to make her beef-tea. When she was at the point of death the local band, followed by a shouting multitude, marched past playing on the road not fifty yards from his bed-room windows. After the lady's death her husband dared not ask any one near to supply him with funeral requisites, and he had to send over forty miles for a coffin and hearse that the remains might be taken to the railway station for burial in a distant county.

—*Overland Mail*; June 4: One of the most notable results of Mr. Gladstone's action in bringing the Home Rule question to a practical issue, whatever may come of his proposals, is the extraordinary impulse which it has given to the idea of Imperial Federation. While fifteen years ago the notion was scouted as a dream in political circles, both at home and in our colonies, we find that it is now gaining every day fresh adherents from among the higher ranks of statesmanship. Mr. W. E. Forster's lamented death took away one of the most powerful pioneers of this magnificent scheme, but his place is being filled by men of the highest promise, and of co-ordinate rank in British statesmanship. Yesterday afternoon, at the meeting of the general committee of the Imperial Federation League, it was resolved to offer the chairmanship to Lord Rosebery, and the Hon. E. Stanhope, M. P., was elected vice-chairman. Thus eminent representatives of both great parties in the State will take the lead in pushing this question to the front. Mr. Chamberlain has distinctly expressed his view that the true solution of the Irish problem lies in the adoption of the federal principle.

The stream of lava from Mount Etna having stopped in its progress towards Nicolosi, hope revived on June 1, that the town and adjacent country might be saved. Subsequently the eruption again became threatening, and the general belief is that the town must be engulfed by the advancing stream of lava which on June 2 was only 400 yards from the nearest house.

A mummy at Boulak, supposed to be that of the Queen of Amosis I., of the eighteenth dynasty, has been unwrapped before the Khedive, his Ministers, Mukhtar Pasha, and Sir H. D. Wolff. It proves to be the mummy of Romeses III., of the twentieth dynasty, and is in perfect preservation.

The marriage of President Cleveland with Miss Agnes Folsom took place at the Executive Mansion at Washington on June 2.

Johann Most, the convicted Anarchist, has been sentenced to one year's imprisonment and a fine of 600 dols. Each of his associates was sentenced to nine months' imprisonment. In sentencing Most, the judge expressed his regret that the law did not permit him to impose a heavier sentence. The prisoner's crime deserved the punishment awarded to capital offences, and he was the greatest scoundrel that he (the judge) had ever seen at that bar.

The aggregate loss within less than a month to the industries affected by the recent strikes in the United States reaches the appalling sum of 30,300,000 dols. (nearly 6,100,000*l.*)

A discovery of great antiquarian interest has been made in Aberdeen by a number of labourers excavating in Ross's Court, one of the oldest parts of the city. Three feet under the surface the labourers came upon a large bronze urn filled to the brim with silver money. The number of coins was about 15,000, and they are in excellent preservation. They are all English money of the reigns of Edward I. and Edward II., and are supposed by antiquaries to have been part of the booty secured in one of the raids into England during the thirteenth century.

—*Evangelical Christendom:* It appears that the spirit of religious intolerance is increasing at present in Turkey. There is a greater disposition showing itself in various ways to interfere with the rights and liberties of Christians, and more especially to treat converts from Mahomedanism with harshness and rigour. It will require constant vigilance and firm dealing to make Turkey understand that treaty rights in this matter cannot be violated, and that Christian Powers will insist on their fulfilment.

—Same: An interesting and valuable addition to the history of persecution against Protestants during Louis XIV.'s reign has been discovered. It is the correspondence of a spy in the service of the monarch, who, by treachery, got into the intimacy of Jurien, Claude, Benoit, etc., the projects and acts and

deeds of whom he duly reported from Holland. It covers the space between October, 1685, and August, 1688. It will probably be published by the end of the year.

The death is announced of Count Peter Guicciardini, a direct descendant of the celebrated historian, but better known in Britain as a fellow-prisoner for a short time with the Madiai, and afterwards, for many years, an exile from Tuscany, on account of his conversion to the faith of the Gospel. His conversion was caused, humanly speaking, by the perusal of a Bible given to him by an English friend. As soon as the Grand Ducal Government was overturned, Guicciardini returned to Tuscany, and resumed his efforts for the spread of the Gospel, which ceased only with his death. From the first, almost, he associated himself with the Plymouth Brethren, and held little intercourse with Christian workers of other denominations. He was the chief supporter of the few congregations of "the Brethren" in Italy, and left small annuities during life to the pastors of four of them—viz., Turin, Bologna, Milan, and Ferrara.

Wednesday, June 23.

—The Lisbon *Diario de Noticias*, received by last mail, says that the Concordat between the Courts of Rome and Portugal relative to the Padraodo question in the East has been signed. His Grace the Archbishop of Goa is made a cardinal; and two new bishoprics have been created, making seven in all. The King of Portugal has power to nominate bishops, vicars, and missionaries, and the properties of the missions in Bombay, which produces an annual income of about 200 *contos* (Rs. 500,000,) revert to Portugal.

—Another death, that of Dr. Gardner, Civil Surgeon of Bareilly, has to be added to the already long list of those due to polo. Whether his pony crossed his legs or put his foot in a hole seems uncertain, but the result was a heavy fall, which fractured the base of the skull. Death was instantaneous, and therefore painless. Dr. Gardner was much liked in Bareilly for his ready kindness and bright disposition, and many others, besides his friends there, will be deeply grieved to hear of his sudden death.

—*The Rock*; June 4: Last Tuesday Canon Liddon was elected Bishop of Edinburgh, as successor to the late Dr. Cotterill, by the clerical and lay representatives of the diocese, in connection with the Scottish Episcopal Church. Whether the Canon will accept the appointment is another question. Much as we respect his eloquence and learning, we grieve that at this time the see of that fair city should be filled by one so notoriously extreme. There has been a great work going on there of late among the young men of the university, very many of whom are Evangelical Churchmen; and had the electors been wise, and elected a bishop who was Evangelical, he would have been in a position to have helped that work to spread through other sections of the community.

—Same: In the *Cruise of the Bacchante*, the book written by the sons of the Prince of Wales, recording their experience in their voyage round the world, there is the following entry in the notes of the journey between Melbourne and Sydney:—

"July 11th, 1881: At 4 a. m. the *Flying Dutchman* crossed our bows. A strange red light, as of a phantom ship all aglow, in the midst of which light the masts, spars, and sails of a brig two hundred yards distant stood out in strong relief as she came up. The look-out man on the forecastle reported her as close on the port bow, where also the officer of the watch from the bridge clearly saw her, as did also the quarter-deck midshipman, who was sent forward at once to the forecastle; but on arriving there, no vestige nor any sign whatever of any material ship was to be seen either near or right away to the horizon, the night being clear and the sea calm. Thirteen persons altogether saw her, but whether it was *Van Diemen* or the *Flying Dutchman*, or who else, must remain unknown. The *Tourmaline* and *Cleopatra*, who were sailing on our starboard bow, flashed to ask whether we had seen the strange red light. At 10-45 a. m. the ordinary seaman who had this morning reported the *Flying Dutchman* fell from the fore topmast cross-trees, and was smashed to atoms. At 4-15 p. m., after quarters, we hove to with the head-yards aback, and he was buried in the sea. He was a smart royal yard man, and one of the most promising young hands in the ship, and every one feels quite sad at his loss. (At the next port we came to the Admiral also was smitten down.)"

The legend of the *Flying Dutchman* is an old and carefully-cherished one with sailors, but it can hardly be supposed that the two young Princes would allow themselves to be misled by superstition, and it is only fair to assume that the remarkable sight they record is due to some phenomenon at present unexplained.

—The *Christian Million* says: Seventy-eight years ago was born a factory boy, who in due time began to work in an Oldham cotton mill. Gaining the confidence of his master, the lad terminated his apprenticeship by marrying his daughter. Afterwards he studied for holy orders and his first curacy was at Haworth, under the father of Charlotte Bronte. He became one of the most prominent clergymen in Manchester, a leader—we had almost written the last of the leaders—of the Evangelical party and a founder of the Church Temperance Society. Canon Bardsley, for he it was, died in a ripe old age last Thursday, at Southport, loved and respected by all good men.

—From remarks made by the Bishop of Cork: What has been the origin of the system of boycotting in this country? It arose, immediately, no doubt, from a speech made by one of the leaders of the agitation; but it did not spring from the magic of Mr. Parnell's power. It sprang originally—and I do say it with no feeling of bitterness [illegible] the power of the Roman Catholic system, and the habit of mind formed among those who submit to the discipline of that Church. I doubt if boycotting could continue to exist among a people not accustomed to the discipline of that Church. Those who have been concerned for years in dealing religiously with the people of this country know well that this is the source from which that system sprang. There is a clergyman in my diocese at the present time who was, some years back, living as a curate in the island of Cape Clear; and during one of the winter seasons there, when the island could not be approached for some weeks, the clergyman had to burn the chairs of his sitting-room, because he was not allowed to obtain fuel on the island. What was that but the same system that has now sprung into such terrible power throughout the land? Now, what does that lead us to fear? It leads us to fear that in the future there will be terrible danger, not only to civil but religious liberty.

—The death is announced, at the age of eighty-four, of Katherine Fry, the eldest daughter of the illustrious philanthropist, Elizabeth Fry.

—Very pleasing news comes from New York, to the effect that new premises for the Young Women's Christian Association described as being one of the finest buildings in New York, is rapidly nearing completion. In the new building there will be free classes, under the care of efficient teachers, for cutting and fitting, draping, free-hand drawing, plain sewing, German and French, and sight singing. The building, when completed, will cost 25,000*l*., which has already been collected. An extensive library of several thousand volumes is one of the attractions of the association.

—*Word and Work*: On Thursday, May 27th, another meeting was held in the National Club, in connection with the series now being held for the purpose of arousing our people to a sense of the dangers that at present threaten us, through the stealthy efforts of the Church of Rome to undermine the Christian faith in this country.

Rev. J. J. Varnier addressed the meeting. Many years ago he went to India as a Roman Catholic missionary, but, while seeking to bring the Protestants around him to his own views, he was himself brought to know the Lord Jesus Christ as his Saviour, and after a painful mental struggle he left the Church of Rome and was ordained as a clergyman of the Church of England by Bishop Cotton, of Calcutta. Signor Varnier then gave some account of his work. Having a yearning desire for the conversion of his countrymen in Sicily, he returned to that island; and selecting Messina as a centre of operations, he began a work of evangelization. Soon he had the joy of bringing one to the true faith, a priest named Scuderi, who then joined him as an evangelist and they have since been greatly blessed in their work. Their one aim is to bring souls into living union with a present personal Saviour and Lord, and, when the joy of such a new life is experienced, Romish errors and superstitions disappear, and they are encouraged to seek to bring others to the Saviour.

Signor Varnier gave details of his work, and concluded by an earnest warning to us in this country against the insidious encroachments of the Romish delusion.

—We acknowledge receipt of the G. I. P. R. Co.'s *Monthly Guide* for June 15th. Price, one anna.

Thursday, June 23.

—*Deccan Times*: The judgment and sentences in the Sikh Riot case in Aurungabad have been announced. It will be remembered that thirteen were originally placed in the dock charged with having taken part in the riot that ended in the death of a police inspector and two of his men. At the trial the prosecution, with the permission of the Court, withdrew the charges from six of the number, as their indentification was unsatisfactory, depending solely on the confession, subsequently withdrawn, of one of the accused. The remaining seven have all been found guilty. Two have been sentenced to be beheaded, and the remainder to varying terms of rigorous imprisonment.

—The Ameer of Cabul is well again.

—Berlin has been visited by a great fire. Loss above 3,000,000 marks.

—It appears, says a contemporary, that the dacoit chief whom the late Mr. Phayre went out to attack with his inadequate force bears the name of Moung Shwe. This man is a guerilla leader of no common ability and impartial political sympathies, who, before he was giving trouble to our officers, used to defy the Government of Burmah. For the last six or seven years his exploits have been notorious; and, as he was perfectly secure in the difficult hilly country to the west of the present district of Minboo, Theebaw had latterly given up trying to exact from him the tribute which he had never consented to pay. Since the British occupation of Upper Burmah, Moung Shwe has been posing as a "Hereward the Wake," and it is only just to him to add that he has always shown himself a fair foe, and that no acts of gratuitous cruelty or barbarism have ever been brought home to him. It was against such a man, reported to be occupying a strong position with 1,000 men at his back, that Mr. Phayre marched with less than 150, in the same spirit that he always went unarmed, having a theory that a civilian should not carry weapons, and yet advanced without scouts or guards at the head of the force into a country in the possession of the enemy. An expedition from all sides is now being organised against Moung Shwe, and Sir Charles Bernard, on his way up the river, has doubtless been taking

counsel with the officers at Minhla and Minboo as to its execution.

—At the meeting of the Bombay Corporation yesterday, Captain Morland was unanimously elected chairman of that body in place of Dr. Cook, who resigned his office on his departure to England.

—The total extent of railways open for traffic in India on the 31st of March, 1886, was 12,376 miles. The extent of railway under construction on the same date was 3,767 miles.

—*Free Ch Monthly;* Rev John Douglas, Bandara, April, 12: As long as the weather remained good we had a busy time of work in Adar, Pauni, and several other places. The people assembled in large numbers to our magic-lantern and other meetings, and two hundred and twenty-five copies of the Gospels were sold. Since our previous visit to Adar a great impetus has been given to idolatry by the discovery of a new idol, for which no name as yet has been found. The Brahmans pretended that, like Diana of the Ephesians, it had fallen from heaven; but I did not meet with any one foolish enough to believe this story. Some workmen came upon it deeply imbedded in the earth under the foundation of an old house which they were clearing away. The image represents a man in a sitting posture, and is of black basalt beautifully polished. Some think it has a Jain origin, and that it is of great age. However this may be, the discovery has created quite a sensation in the neighbourhood, and the new god is being much sought after, having become a formidable rival to Maroti the tutelary deity of the village, whose huge image, incrusted with the pain with which many generations of worshippers have besmeared it, frowns upon the fickle crowd from its lofty pedestal at the corner of the market-place. In honour of the new divinity, an annual festival has been established, which last year attracted a large attendance. An elaborately carved car, with its complement of wooden horses, has also been constructed, on which the idol is seated in state while it is paraded through the place to receive the homage of the assembled multitudes.

This restless desire for new objects of worship is characteristic of idolaters, and shows how insufficient idol-worship is to meet the deep needs of the soul. Hence the whole round of created being has been laid under tribute to satisfy this craving. New gods are constantly springing into existence; holy places are multiplying every year; the land is covered with objects great and small—whether appealing to man's sense of wonder or fear or love—that have divine honour paid to them.

—After two refusals, the Austrian Government has sanctioned a constitution for a Young Men's Christian Association in Prague, with right to open branches anywhere in Bohemia when ten members can be gathered. It is wonderful for Austria!

Friday, June 25.

—Deaths last week, 393.

—*Bombay Gazette;* Mandalay, 24: Colonel Ommaney, of the 11th Bengal Lancers, wires on the 24th that he found no rebels near where Captain Dunsford was killed, and the country being under water is impracticable for marching, so he is returning to Pagan.

Major Gordon, 2nd Bengal Lancers, on the 19th June found the dacoit Boh Shway occupying a strong position near Mapeh. He attacked him with twenty guns, fifty Liverpool men, and ninety men of the 2nd Bengal Infantry. Shway was obstinate, and kept up a hot fire till they had received thirty rounds of shell. Our men then fixed bayonets and charged, taking the position with a loss of three Liverpool men, three sepoys and one driver killed.—Lieutenant L. Williams was slightly, and twenty-six soldiers wounded. Corporal Spruce, since dead. The number of the enemy's loss is not ascertained. Boh Shway has taken up another strong post, six miles from Mapeh.

Mr. Phayre's body was found decapitated.

—The Str. *Siam*, with English mails, left Aden for Bombay, Tuesday, 4 p. m.

—The Governor-General in Council has ruled that contributions made by the employés of the Bombay Port Trust to the Provident Fund established for their benefit shall be exempt from liability to assessment for income-tax.

—Fall of rain, to date, Fort, 39 inches.

—*Times of India;* Simla, 24: The statement telegraphed from England recently that his Excellency the Viceroy would probably appoint a committee to inquire into the question of the admission of natives to the Indian Civil Service is correct. The subject is now under consideration, the result of which is likely to be the appointment of a committee.

The eldest son of the Ameer of Cabul is said to be betrothed to the daughter of the Governor of Farash.

The Afghan Boundary Commission is still at Khamiab. The party are all well.

—Same; Lahore, 24: A soldier of the 2nd Battalion West Yorkshire Regiment at Mooltan, in the heat of a quarrel, shot a comrade who is in a precarious condition.

—Private Perm also at Bangalore, has been sentenced to 7 years' imprisonment remitted to 3, for killing drummer Toole.

—It is reported that the Prince of Wales has provisionally agreed to visit Australia next year, in order to open the Adelaide Jubilee Exhibition. The P and O. Company have offered to place one of their steamers at the disposal of his Royal Highness, and undertake to perform the voyage to Adelaide in 32 days.

Selections.

CHRIST AND BUDDHA.

BY PROF. MONIER-WILLIAMS.

From address at the Bible Society's Meeting.

If it is our duty, as God's trustees in India, to bestow upon the natives the Bible translated into their own languages, it is also our duty to acquaint ourselves with their own sacred scriptures, that we may be in a position to contrast the false with the true, and to urge the acceptance of the true Sacred Book of the East. A great deal of importance has recently been attached to the sacred books of the East now being translated and published by the University of Oxford, where I am a Professor; and if you look in *The Times* of last Monday you will see nearly a whole column devoted to these sacred books of the East. I must say that it redounds very much to the credit of the University to which I belong that it should have undertaken to print and publish these sacred books, and so enable every one to estimate them at their right value. For myself I may claim that in the discharge of my duties for forty years I have devoted as much time as any man living to the study of these books. And I venture to tell this meeting what I have found to be the one keynote—the one diapason, so to speak, of all these so-called sacred books, whether it be the Veda of the Brahmins, the Puranas of the Sawas and Vaishnavas, the Koran of the Mahomedans, the Zend Avesta of the Parsees, the Tripitaka of the Buddhists, the King of the Chinese or the Purana—the one diapason, the one refrain, that you will find through them all, is salvation by works. They all say that salvation must be purchased, must be bought with a price, and that the sole price, the sole purchase-money must be our own works and deservings.

Here, then, we make our chief contrast. Our own Holy Bible, our own sacred book of the East, is, from beginning to end, a protest against this doctrine. Good works are indeed enjoined upon us in that sacred book of the East far more strongly than in any other sacred book of the East; but they are only the outcome of a grateful heart—they are only a thank-offering, the fruits of our faith. They are never the ransom-money of the true disciples of Christ. "Put off the pride of self-righteousness," says our Holy Bible; "it is a filthy garment, unfit to cover the nakedness of your soul at that awful moment when death brings you face to face with the holy God." "Put on the garment of self-righteousness," says every other sacred book of the East. "Cling closely to it. Hold it closely to your heart of hearts. Multiply your prayers, your pious acts, your pilgrimages, your ceremonies, your external rites on all hands, for nothing else but your own meritorious acts, accumulated like capital at a bank, can save you from eternal ruin." We can understand then the hold which these so-called sacred books of the East continue to exert on the natives of India, for the pride of self-righteousness is very dear to the human heart. It is like a tight-fitting inner garment, the first to be put on, the last to be put off. Nay, this may also account for the fact that in the present day these so-called sacred books of the East are gaining many admirers who fall into raptures over the moral precepts which here and there glitter in them, like a few stars sparkling through the rifts of a cloudy sky on a pitch-dark night.

What did the leading journal, *The Times*, say the other day in an article on the Buddhist antiquities in the British Museum? It spoke of the teaching of Buddha as second only to the teaching of Christ. Let us then take Buddhism which is so popularly described as next to Christianity. Let us for a moment with all reverence place Buddhism and Christianity in the crucible together. It is often said that Buddha's discourses abound in moral precepts, almost identical with those of Christ. Be it so, but in fairness let us take a portion of Buddha's first sermon which contains the cream of his doctrine. I should like to read it from the translation which has just come out at Oxford. The Buddha who is said to be second only to Christ made use of these words: —"Birth is suffering. Decay is suffering. Illness is suffering. Death is suffering. The presence of objects we hate is suffering. Separation from objects we love is suffering. Not to obtain what we desire is suffering. Clinging to existence is suffering. Complete cessation of craving for existence is cessation of suffering; and the eightfold path which leads to cessation of suffering is right belief, right aspiration, right speech, right conduct, right means of livelihood, right endeavour, right memory, right meditation. This is the noble truth about suffering." And now with all reverence, I turn on the other hand to the first gracious words which proceeded from the mouth of the Founder of Christianity as given by St. Luke. "The Spirit of the Lord is upon me, because He hath anointed me to preach good tidings to the poor: He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind; to set at liberty them that are bruised; to preach the acceptable year of the Lord." In contrasting these first utterances of two Eastern teachers, one of whom we Christians believe to be Divine, I ask what is there of hope for poor suffering humanity in the first utterance of Buddha? Is it not more like a death-knell than a voice proclaiming good tidings of great joy to poor suffering sinners?

I may hear some learned Orientalist—perhaps there are some present—ask, "How could Buddha speak of the spirit of the Lord when he denied all spirits, human or Divine? He denied any Supreme Being higher than the perfect man, and assuredly you will admit that Buddha preached his gospel to the poor!" Well, bear with me for a little longer, while I point out a few other contrasts, showing how vast is the gulf which separates the gospel of Buddha from the Gospel of Jesus Christ. I feel that I am compelled to

speak out on this occasion even as I spoke out recently at Oxford in contrasting the Veda of the Brahmins with our own Holy Bible, for a kind of doctrine called Neo-Buddhism is spreading, I am sorry to say in many places both in Europe and America, and also in India, where we hoped that Buddhism had been long extinct. This new doctrine magnifies Buddhism as if forsooth! it were a rational sort of creed for an intelligent man to hold in the nineteenth century. Yes, monstrous as it may seem, the Gospel of our Saviour—the Gospel of peace—is in some quarters giving place to the Gospel of misery—the Gospel of Buddha—and the former seems to be becoming a little out of fashion here and there. The Buddist Gospel of misery is, I fear, in some places, certainly in India, where we hoped it was extinct, coming into vogue.

But mark two or three more contrasts which I should like to place before you. In the Gospel of Buddha we are told that the whole world lieth in suffering as you have just heard. In the Gospel of Christ the whole world lieth in wickedness. Glory in your sufferings; rejoice in them; make them steps towards heaven," says the Gospel of Christ. "Away with all suffering; stamp it out, for it is the plague of humanity," says the gospel of Buddha. "The whole world is enslaved by sin," says the Christian Gospel; "The whole world is enslaved by illusion," says the gospel of Buddha. "Sanctify your affections," says the one; "suppress them utterly," says the other. "Cherish your body, and present it as a living sacrifice to God," says the Christian Gospel; "get rid of your body as the greatest of all curses," says the Buddhist. "We are God's workmanship," says the Christian Gospel; "and God works in us and by us, and through us." "We are our own workmanship," says the gospel of Buddha, "and no one works in us but ourselves."

Lastly, the Christian Gospel teaches us to prize the gift of personal life as the most sacred, the most precious, of all God's gifts. "Life is real, life is earnest," it seems to say in the words of the great American poet; and it bids us thirst not for death, not for extinction, but for the living God: whereas the Buddhist doctrine stigmatises all thirst for life as an ignorant blunder, and sets forth, as the highest of all aims, utter extinction of personal existence. I have said enough to put you on your guard when you hear people speak too highly of the sacred books of the East other than our own Bible. Let us not shut our eyes to what is excellent and true and of good report in these sacred books; but let us teach Hindoos, Buddhists, Mahomedans, that there is only one sacred book of the East, that can be their mainstay, their support in that awful hour, when they pass all alone into the unseen world. There is only one Gospel that can give peace to the fainting soul then. It is the Book that this great Society is engaged in sending to the uttermost parts of the earth.

TYRANNOUS STRIKES.

We do not call all strikes tyrannous; far from it. We believe that many strikes have been fully justified and have taught employers lessons they would learn in hardly any other school. We do not now even deny that a boycott may be justifiable and right. But there are strikes as well as boycotts that are utterly and cruelly unjustifiable, and of one of these we will speak.

There has been the past week, and is still going on as we write, a strike of the conductors, drivers, and other employés of the Third Avenue horse railroad of this city. There were certain minor causes of complaint alleged about which an agreement was not difficult: but the chief demand made, on which all negotiations between the officers and the employés of the road hung, and which the officers peremptorily refused to grant and the employés to yield, was the following:—

New York, April 12th, 1886.

TO THE PRESIDENT OF THE THIRD AVENUE RAILROAD COMPANY AND BOARD OF DIRECTORS:

GENTLEMEN—We, John White, James Regan and Joe Bannister, a committee duly appointed by Empire Protective Association, make the following demand, that the following conductors and drivers, namely:

Car No. 2—Frank Bradley, driver.
Car No. 7—Charles Harrington, driver.
Car No. 8—John Reid, driver.
Car No. 12—Michael Kelly, driver.
Car No. 39—William Griffin, driver.
Car No. 5—William Bardwell, conductor.
Car No. 1—Charles James, conductor.

be discharged from the service of the company for the following reasons: The five drivers for being antagonistic and insulting and trying to break up the Knights of Labour in general, and they further say that the Knights of Labour are not fit to associate with them. William Bardwell for saying that he would take out a car in case of a strike and the road was tied up. Charles James for giving away the secrets of the association to parties outside of the organization.

JAMES REGAN.
JOHN L. WHITE,
JOSEPH BANNISTER, } Committee.

The response of the company was the only one that could be given to such a demand:

"The President read a demand from the Empire Protective Association, dated April 12th inst., demanding that certain drivers and conductors of this company be discharged, although they had always properly performed their duty to the company. Wherefore it was *"Resolved*, The said demand be refused, and that the President be requested to inform the committee of said association that this board does not intend to allow any outside interference in the management of this company, committed to their charge."

To defend their demand, first the Third Avenue drivers struck, and on Monday those of other lines followed suit, and horse-car traffic ceased in this city.

Here we have the issue in its worst and most tyrannous form. We see here a combination of working men, not to maintain their own rights and interests, not to maintain or increase their own wages, not to protect their own families from want, but to injure their fellow-workmen, to throw them out of honest employment, and to reduce their families to starvation. And for what? For exercising the right of free thought and free speech; for the heinous offence of venturing to dislike what they regard as the extravagance and tyranny of the society of the Knights of Labour. They do not like it; and they say so boldly. They say it with emphasis; they refuse to join the Knights of Labour, and would, if they could, break up the organization.

Now the Christian Church is an organization quite as old and as venerable as the Knights of Labour. Suppose the Church in New York, Catholic or Protestant, should say, "No man shall work as a horse-car driver who is not a member of the Church; no unbeliever, no scoffer, no infidel is fit to work with us; the man who insults the Church shall earn no wages, and his family shall starve;" what a howl of just indignation would arise from every honest heart in the land! We should all say "The Church is no friend, it is the enemy of the working man and of humanity; it has forfeited its claims to our respect, and it must go." Every one would say that, and it would be right. Yet here is this new, untried organization, just feeling its way to its work, pretending to be the friend of the workingman, and here in New York throwing its hundreds of workmen out of employment and deranging the comfort of the community for the purpose of crushing the freedom of the workingman, and robbing free men of employment and livelihood. Such conduct is not only tyrannous, it is contemptible beyond expression. It has not learned the alphabet of our American declaration of equal rights. It might well be the outgrowth of centuries of oppression of kings and emperors.

This is no isolated case. In Massachusetts, in Connecticut, all over the country this league of labour against free labour has been repeated in strike after strike that has demanded, as in the famous case of the McCormick Reaper Works, that faithful workmen should be discharged. In this last case the tyranny of the strikers was beaten by the public sentiment of the community and by the better judgment of the workmen who would not submit to dictation of their leaders. It ought to break down here; and we trust that, however they may be willing to accede to other requests, the officers of the Third Avenue Railroad Company will yield not an inch in any demand which requires them to discharge faithful and efficient men —*(N. Y. Independent.)*

Miscellany.

—From the *Rock*; May 14: It is a painful fact that at least half the earnest devoted Christian life of this nation is outside our own communion. Throughout the year, in almost every town and village in England, ecclesiastical barriers divide off our Nonconformist brethren from ourselves; but the month of May comes round, and we are reminded of the fact that, though separated in non-essentials, we are really brethren. The great Bible Society, Religious Tract Society, Evangelical Alliance, Christian Evidence Society, Temperance and Purity Societies besides a host of others publicly announce the names of leading Churchmen and Nonconformists to speak together on the same platform, advocating the same cause.

There are some members of our own Church who would much enjoy cultivating such friendly relationship with those from whom they differ on ecclesiastical grounds, but they have a sort of vague idea that they cannot do so and yet be true to the principles of our Church. For our own part we give way to none in loyalty to Church principles, and can honestly say—

May each one proving twice as worthy
Love the half as well as I.

Every time we take part in that grand Te Deum, in which we sing "thou didst open the Kingdom of Heaven *to all believers*," we admit in theory, at all events, that the only qualification for Heaven is that which every believer whether an Episcopalian or not, enjoys. If it is true, then, that we have not only to meet hereafter, but to live for ever with those who on earth cannot pronounce our Ecclesiastical shibboleth, the sooner we make friends down here below the better. In what manner more pleasant can we do so than on the broad platform of such organizations as the Bible Society? Much as we may differ on some doctrines from others there are a great many more on which all God's people can agree.

The great antidote to religious acrimony is for God's people to endeavour to see good in those from whom they differ, and, whenever practicable, to unite together against the common foe of sin. Those who are united to wage war with intemperance, impurity, worldliness, infidelity, superstition, vice, and suffering gradually get to love each other, and to recognise that those points on which they differ must be left open questions. We cannot force people to unite. Men can be bound together like sticks in a faggot, but that will not unite them. Remove the fastening and the bundle falls to pieces. We can, however, cultivate friendly terms with those around us, and by degrees the springs of love will rise, and all will flow towards each other like so many rivulets and mountain streams which together form the great river which flows on carrying life to the valleys below.

TELEGRAPHIC NEWS.

Sydney, June 17th: News has been received here from New Caledonia stating that two French men-of-war with troops and supplies on board have reached the New Hebrides. The commander of the expedition immediately afterwards landed the troops and hoisted the French flag on the positions which they occupied in the islands.

Melbourne, 17th: There is great excitement in the Colonies owing to the French having landed troops and hoisted their tri-colour at the New Hebrides.

London, 17th: In the House of Commons last night, the attention of the Under-Secretary for Foreign Affairs was drawn to the news which was published relating to the occupation of the New Hebrides by French troops sent from Noumea.—Lord Lyons, the British Ambassador to France has been instructed to call the attention of M. Freycinet to the hoisting of the French flag at the New Hebrides, and the great excitement which is prevailing in the Australian colonies in consequence thereof.—Her Majesty's War-ship *Undine* has proceeded to the New Hebrides, and the commander of the vessel has been ordered to report immediately to Government regarding the doings of the French in that region.—Mr. Gladstone has left England for Edinburgh, where he reached yesterday; and his reception there and at every place of stoppage on his route was most enthusiastic —The day on which the grand review to be held at Aldershot, to which the Indians and Colonials have been invited, has been altered by the authorities to the 2nd of July.—The review will take place in the presence of her Majesty the Queen.

18th: In the House of Lords last evening, the Secretary of State for India, replying to a question of the Marquis of Salisbury, said that Lord Lyons, the British Ambassador to France had an interview with M. Freycinet yesterday with respect to the proceedings of the French in the New Hebrides.—His Lordship found the French Minister for Foreign Affairs without any official information regarding the hoisting of the French flag by the troops of the expedition, and, on hearing of the news from other sources, he had telegraphed on Wednesday last to the Governor of New Caledonia at Noumea to communicate immediately with the commander of the expedition that if the French flag has been hoisted to discontinue the display of the same forthwith.—Speaking at Leeds yesterday, the Marquis of Salisbury denied that he had advocated a policy of coercion in dealing with Ireland.—His Lordship adjured the Conservatives to support the Unionists.

20th: In a speech made by Mr. Gladstone at Edinburgh he said he was convinced that the people were resolved on Home Rule for Ireland, and that the real issue would be the establishment of a legislative body in Dublin. He regarded the proposals of the seceders from the Liberal party as halting and visionary.—The Honourable Mr. Dadabhai Naoroji, of the Bombay Legislative Council, has accepted an invitation to stand for the Holborn Division of Finsbury at the forthcoming election in the Liberal interest.—H. R. H. the Duke of Edinburgh has arrived at Malta, the International Squadron in Suda Bay having dispersed.—Latest advices state that the cholera at Venice is dwindling away and that the number of cases is daily decreasing.—Hobart Pasha, Admiral and Inspector General of the Turkish Navy, is dead.

21st: Lord Randolph Churchill has issued his electoral Manifesto, in which he denounces the boundless egotism and senile vanity of Mr. Gladstone, and exhorts the electors to overthrow the disastrous autocracy of the Premier.—Sir Charles Trevelyan, formerly member of the Council of the Governor-General of India, is dead.—The *Times* of today publishes a Manifesto which has been issued by the Fenians, in which the Brotherhood disavow Mr. Parnell and accept Mr. Gladstone's scheme only as an instalment of the eventual complete separation of Ireland from the Union. The Manifesto then glories in the murders that have taken place in the past for the good of the cause, and threatens all the opponents of the rights of Ireland.

22nd: In the House of Commons last night, Mr. Campbell-Bannerman, Secretary of State for War, in reply to a question, confirmed the report of the excessive mortality and sickness among the British troops at Assouan from enteric fever. He said that the young and sickly men of the 73rd Regiment and the 1st Battalion of the Dorsetshire Regiment, who are now on their way to Cairo from Assouan, will shortly embark at Alexandria.—The Earl of Kimberley, Secretary of State for India, made a statement in the House of Lords last night concerning the Select Committee of Inquiry into the Government of India, which, his lordship said, he regretted had collapsed owing to Lord Randolph Churchill's opposition to its composition. His lordship, however, said it was probable that the Viceroy will appoint a Committee of Inquiry into the question of the admission of natives into the Indian Civil Service.—In the House of Commons, Mr. Stafford Howard, Under-Secretary for India, brought forward the Indian Budget. He said the Viceroy had telegraphed on the 18th instant that, despite the difficulties we were encountering in Burmah, he had no reason to doubt the fulfilment of all that was anticipated in the Budget, unless a further decline should take place in the rate of exchange. If the surplus be not realised, a reduction of expenditure will become the bounden duty of the Government of India. The latest accounts received from Burmah are more favourable and show that a serious deficit in the revenue there is not expected.

Paris, 22nd: The Senate has passed the Bill for the expulsion of the Count de Paris, Prince Napoleon, and their eldest sons from France.

London, 23rd: The General Elections will commence on the 1st July. Mr. Gladstone has returned home to Hawarden from Scotland. He has received immense ovations everywhere *en route*

Sydney, 23rd: H. M. S. *Undine* has returned from her mission to the New Hebrides, and the commander reports that the French have made no formal annexation or formal occupation there, or have they proclaimed any protectorate over the islands. He confirms the outrages on French subjects which the French authorities stated were the object of the expedition.

Paris, 23rd: The Bill for the expulsion of French princes from France having become law, the Count de Paris will start to-morrow for England and Prince Napoleon for Geneva.

London, 24th: Mr. John Bright has written a letter supporting Mr. Caine in his candidacy for Barrow-in-Furness in the Radical interest as being a conscientious candidate and preferable to one who is in abject submission to Mr. Gladstone.

WE SHOULD BLOT OUT DISEASE IN ITS EARLY STAGES.

THE disease commences with a slight derangement of the stomach, but, if neglected, it in time involves the whole frame, embracing the kidneys, liver, pancreas, and in fact the entire glandular system; and the afflicted drags out a miserable existence until death gives relief from suffering. The disease is often mistaken for other complaints; but if the reader will ask himself the following questions he will be able to determine whether he himself is one of the afflicted:—Have I distress, pain, or difficulty in breathing after eating? Is there a dull, heavy feeling attended by drowsiness? Have the eyes a yellow tinge? Does a thick, sticky mucous gather about the gums and teeth in the mornings, accompanied by a disagreeable taste? In the tongue coated? Is there pain in the sides and back? Is there a fullness about the right side as if the liver were enlarging? Is there costiveness? Is there vertigo or dizziness when rising suddenly from an horizontal position? Are the secretions from the kidneys highly coloured, with a deposit after standing? Does food ferment soon after eating, accompanied by flatulence or belching of gas from the stomach? Is there frequent palpitation of the heart? These various symptoms may not be present at one time, but they torment the sufferer in turn as the dreadful disease progresses. If the case be one of long standing, there will be a dry, hacking cough, attended after a time by expectoration. In very advance stages the skin assumes a dirty, brownish appearance, and the hand and feet are covered by a cold, sticky perspiration. As the liver and kidneys become more and more diseased, rheumatic pains appear, and the usual treatment proves entirely unvailing against the latter agonising disorder. The origin of this malady is indigestion or dyspepsia, and a small quantity of the proper medicine will remove the disease if taken in its incipiency. It is most important that the disease should be promptly and properly treated in its first stages, when a little medicine will effect a cure, and even when it has obtained a strong hold the correct remedy should be persevered in until every vestige of the disease is eradicated, until the appetite has returned, and the digestive organs restored to a healthy condition. The surest and most effectual remedy for this distressing complaint is "Seigel's Curative Syrup," a vegetable preparation sold by all chemists and medicine vendors throughout the world, and by the proprietors, A. J. White, Limited, London, E. C. This Syrup strikes at the very foundation of the disease, and drives it, root and branch, out of the system. Ask your chemist for Seigel's Curative Syrup.

"East-street Mills. Cambridge-heath,
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"Sir,—It gives me great pleasure to be able to add my testimony in favour of your valuable Syrup as a curative agent. I had suffered for some length of time from a severe form of indigestion, and the long train of distressing symptoms following that disease. I had tried all possible means to get relief, by seeking the best medical advice. I had swallowed sufficient of their stuff to float a man-of-war, so to speak, but all to no avail. A friend of mine, coming on the scene in the midst of my sufferings, brought with him a bottle of your Seigel's Syrup; he advised me to try it, stating he felt confident it would benefit me.

Being weary of trying so many drugs, I condemned it before trial, thinking it could not possibly do me any good, but ultimately determined to take the Syrup. After doing so for a short time it worked such a change in me that I continued taking it for nearly two months, and I then felt thoroughly cured; for I have discontinued its use for five weeks, and feel in the best of health, and can partake any kind of food with ease and comfort. I am therefore thankful to you that, through the instrumentality of your valuable medicine, I am restored to the state of health I now enjoy.—Yours truly,

"To Mr. A J White" "W S FORSTER.

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Per P. and O. Str *Cathay*, 22:

For London—Mr H W Johnstone, Mr Nisbett, and Mr Ball

For Brindisi—Mr James Kirsber, Mr A W MacDonnell, Mr C E Crighton, Mr A J Bolton, and Mr and Miss Mactavish

For Marseilles—Col Freeman, Mr H Hirschhorn, Mr W E Glazebrook, Capt H D Clives, Dr Field, and Capt Grey

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Per. P and O. Str. *Peshawar*, 21:

From London—Mr and Mrs Thomson and infant, Mrs Goodman, Mr G Molloy, Mr Pickard, Mr Lusted, Miss Leigh, Mr Hind, Mr Henneley, Mr Dovekson, and Mr R E Galvido

From Brindisi—Mr W Bennett, Dr Cameron, Mr Ewbank, Mrs and Miss Clough, Col Rawlins, and Mr J Oates

Domestic Occurrence.

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NAVALKAR—Church Street, Mazagon, 19th June, 1886, the wife of Mr. D. Navalkar, of a daughter.

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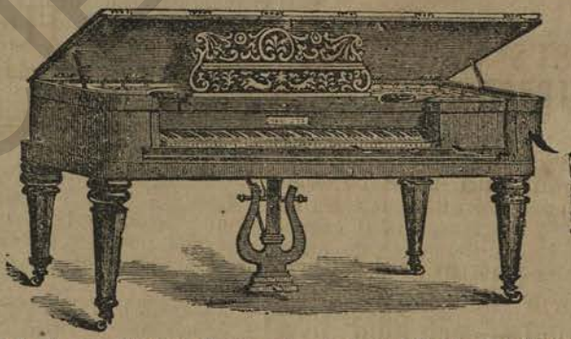

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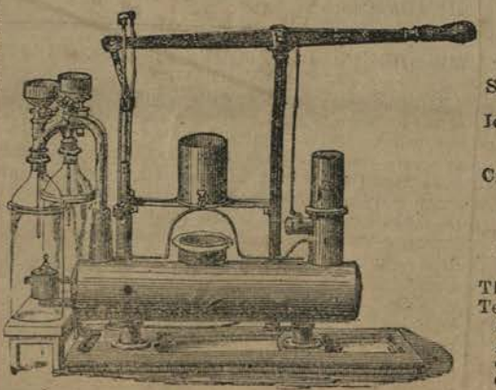

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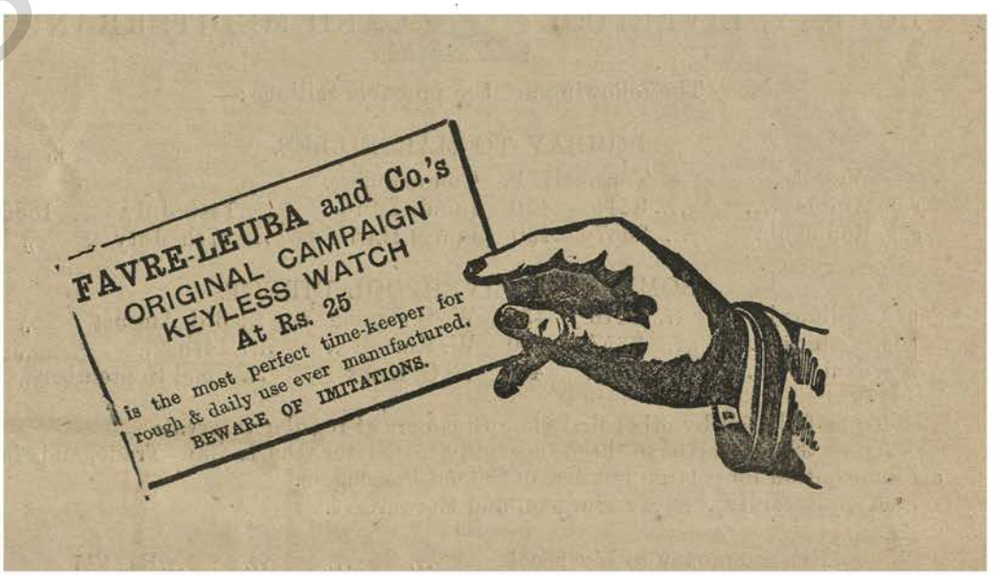

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